

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 3rd November 1900.

CONTENTS.

	Page.		Page.
I.—FOREIGN POLITICS.		(g)—Railways and communications, including canals and irrigation—	
The Powers in China	787	A native passenger ill-treated in a Railway carriage	796
An appeal to the Musalmans	ib.	A railway complaint	ib.
The political bias of the European press	788		
Subscriptions for the Damascus-Mecca Railway	ib.	(h)—General—	
Demoralisation of Indian troops in China	ib.	A postal complaint	ib.
"The Russian Ravan"	ib.	Government's attitude towards the <i>Kalidas</i>	ib.
		The clerks in the office of the Postal Deputy Comptroller, Nagpur	ib.
II.—HOME ADMINISTRATION.		The new rules for the granting of shooting passes	797
(a)—Police—		The proposed poppy cultivation near Baidyanath	ib.
A European's maltreatment of a plague doctor	789	Government in the <i>Kalidas</i> case	ib.
The chaukidari tax in some villages in the Dacca district	ib.	Postal peons and Sub-Postmasters in Calcutta	ib.
A badly-worked mill in Calcutta	ib.		
(b)—Working of the Courts—		III.—LEGISLATIVE.	
		Nil.	
The <i>Kalidas</i> case	790	IV.—NATIVE STATES.	
The Subdivisional Officer of Arambag	ib.	Nil.	
A decision by the Sub-Deputy Magistrate of Tangail	ib.	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
The <i>Kalidas</i> case	ib.	Crop prospects in the Bankura district	798
Mr. Heard at Godda	791	The condition of the country in consequence of the heavy rains	ib.
The sentence in the <i>Kalidas</i> case	ib.	Distress in the Midnapur district	ib.
The <i>sarishtadarship</i>	792	Distress in the Murshidabad district	ib.
The Subdivisional Officer of Thakurgaon, Dinajpur	793	Lord Curzon's famine speech	799
(c)—Jails—		Lord Curzon's famine speech	ib.
		Lord Curzon's famine speech	ib.
		Lord Northcote's scheme for the preservation of cattle	ib.
(d)—Education—		Lord Curzon's famine speech	800
The students' hostel rules	ib.	Lord Curzon's famine speech	ib.
Election of fellows by graduates	ib.	Lord Curzon in the famine	801
The regulation of students' hostels	794		
Regulation of students' hostels and mess-houses	ib.	VI.—MISCELLANEOUS.	
(e)—Local Self-Government and Municipal Administration—		Musalman and British rule compared	ib.
Charitable dispensaries in Bengal	ib.	URIA PAPERS.	
A complaint against the Pabna Municipality	ib.	Stoppage of traffic on the Orissa line	802
A dispensary wanted in the Khulna district	ib.	Lord Curzon	803
The charitable dispensary at Jaynagar	795	Inhuman treatment of a woman	ib.
(f)—Questions affecting the land—		The fisherman who saved the train	ib.
		A Native Umbrella Company	ib.
The revenue sale notification in the Chittagong district	ib.		
A solution of an agrarian difficulty	ib.	ASSAM PAPERS.	
		Nil.	

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I.—FOREIGN POLITICS.

THE *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 22nd October
has the following:—

The Powers in China.

ROZNAMA-I-MUKAD-
DAS HABLUL
MATEEN,
Oct. 22nd, 1900.

The European statesmen are now freely giving expression to the fear that the Powers may quarrel over the partition of China. There is mystery underlying this expression of fear. Each Power may demand a slice of that big empire as war indemnity. As circumstances do not permit the Powers to divide the whole of China among themselves, they will, most probably, rest satisfied, each with a small portion. The Chinese empire, which is, so to speak, lying on its death-bed, is sure to accede to the demand of the Powers. It is indispensably necessary for one of the Powers to show clemency to China, so that all of them may be able to carry out their object without opposition. Russia, therefore, who is befriending China since the last Japano-Chinese war, and who has already secured for herself a big portion of the Chinese empire, has withdrawn her troops from Peking, pretending that she is on the side of China. Her real intention, however, is to act as a mediator between the Powers and China, and to persuade the latter to give something to the Powers in the shape of compensation, so that they may be induced to do no further harm to China. In fact, the friendly attitude of Russia is as much intended to deceive China as the hostility of the other Powers. By inflicting the severest punishment upon the Chinese insurgents, the Powers have struck such a terror into the minds of the Chinese, that no further rising in China would take place, even if it were actually brought under European rule. By curtailing the power of the Emperor of China, the Powers have thrown such a serious obstacle in the path of the future progress of the Chinese, that it will be very difficult for them to do anything calculated to ameliorate their condition. Certainly, the attitude assumed by the Powers towards China is quite in keeping with the needs of the times. It is more than a century since the English have conquered India, but the complete subjugation of the Indian people commenced from a very recent date. The Chinese empire is too vast to be swallowed by Europe all at once. It would have to be swallowed piece-meal.

2. The same paper has the following in verse:—

An appeal to the Musalmans.

The *kafers* of Europe have surrounded the Musalmans on the battle-field. O Musalmans! be quick; you are losing a great opportunity. Infidelity has cast a dark shadow all over the world, and Islam is gradually disappearing from all its strongholds. Some one of you ought to make a bold attempt before the opportunity is lost. Try so long as you have strength, and be not slow in your march. Be careful; your enemy is awake. How long will you remain under the influence of intoxicating luxury? Be courageous and search after truth. Acquire knowledge, because ignorance has brought discredit upon your name. Be ready for war, because the tide of fortune is not in your favour. Be not unmindful of the changes which time has brought about, because the world is full of misery. Know that your enemies, lying in snug concealment, are always ready with spears and arrows. Your religion has succumbed to European superstition, and your country has been turned into a desert by the Franks of Europe. The European nations are like venomous snakes, beautiful in colour; but they give us honey mixed with poison. Wherever they have gone, they have conquered the Musalmans by unfair means. Now for the sake of policy they enter into friendship with us, and now in anger they make war with us. They are the sworn enemies of mankind. Keep yourselves out of the path of these nations. They are the enemies of wealth and religion. You must not believe them if you are wise men. Do not mix with them, as a deer does not mix with a tiger and a bird of noble breed with a falcon. How could they give up their belief in the Cross and how could they forget the Crusade? Do not think yourselves at all secure from these blue-eyed nations, and be always on your guard. They unfairly conquered India, Turkestan, and the Soudan, and, not satisfied with these conquests, they carried their victorious standard to China. Beware lest they become acquainted with our secrets. Be ready with arms and ammunition against them. Keep soldiers in readiness. With the troops and arms which we have now in our possession, we shall not

ROZNAMA-I-MUKAD-
DAS HABLUL
MATEEN.

be able to withstand the European attack. If what the patriotic *Badi* said be strictly followed, Persia will not be conquered by them. It is to be hoped that the Shah is competent enough to carry out these suggestions.

ROZNAMA-I-MUKAD-
DAS HABUL
MATEN,
Oct. 22nd, 1900.

3. The same paper says that the European newspapers, especially the English newspapers, are in the habit of abusing those who hold different political opinions from them.

The political bias of the European press.

When the European press saw that the attempt of the Europeans to obtain some concessions in the Persian ports failed, it began to talk of some of the Persian officials in a manner suggesting that they were disloyal to their Government. Every Sovereign has a right to confer a title upon a friendly dignitary.

If the conferring of a title upon the Governor of Bushire by England is intended, as the *Novae Vremya* says, to be a political stratagem, then the conferring of a title upon some English dignitaries by the Shah may be construed in the same way. The Governor of Bushire is an honest and straightforward man. He accepted the title with the full consent of the Shah. The commerce of Persia is growing: therefore, merchants of all nations are seen there. This does not indicate that Persia does not understand her own interests, and that she has anything to do with any particular European nation.

ROZNAMA-I-MUKAD-
DAS HABUL
MATEN.

4. The same paper is glad that the Shah of Persia and his Ministers have made donations to the Damascus-Mecca Railway Fund. It is a regret that the efforts made to raise subscriptions for this purpose in India have failed. It is the duty of men like Sir Vekar-ul-Mulk and Asman Jah to try again to collect subscriptions for the above Fund. It is hoped that such men will be successful.

Subscriptions for the Damascus-Mecca Railway.

SANJIVANI,
Oct. 25th, 1900.

5. The *Sanjivani* [Calcutta] of the 25th October says that when the united foreign troops occupied Peking, the French and Russian troops at once commenced looting. The English saw that by maintaining their honesty they were only losing their share of the spoil. So, orders were issued to the British troops to loot under their commanders, and the Sikh soldiers began to loot and conceal what they looted beneath their head-dresses and in their waist-clothes. This was nothing short of stealing, and the work went on, not for one day or two, but for days together. It was not an edifying sight to see civilised French, Russian, and English troops stealing other people's property. The Indians are not much concerned about what the French or Russian troops did, but they are really sorry and ashamed that English troops, and Sikh troops in particular, were, in this manner, taught to steal. What the soldiers do to-day in an enemy's country on the plea of conquest, they will certainly do to-morrow in their neighbour's house. Sin does not let go its hold over its victim till it has ruined him. That war and conquest demoralise a nation is clear from the case of England.

Demoralisation of Indian troops in China.

BANGAVASI,
Oct. 27th, 1900.

6. The *Bangavasi* [Calcutta] of the 27th October contains a cartoon entitled "The Russian Ravan." A European, in military uniform, is shown. He has twelve hands, in some of which he holds instruments and paraphernalia of war—sword and pistol and maxim gun; balloon and railway carriage and trumpet. In some other hands, however, he holds certain emblems of peace—the scales of justice, the Bible, and the olive branch. A huge bag, the wheel, and the knout adorn the remaining hands. From the loins of this monster hangs a string of human heads, while from his neck hangs what looks like a rosary.

The letter-press runs as follows:—

I am not Ravan, but Ram Chandra. I am born to establish peace and order in the world. After establishing peace in Central Asia, I have come to China on a mission of peace. Almost all over Manchuria peace is already established, and it is now my sole care to promote the welfare of the inhabitants of the other provinces of the Chinese empire. My profession of peace is sincere. I hold, indeed, a pistol in one hand and a maxim gun in another, but with these I only mean to protect myself from flies and mosquitoes. With the sword I mean to chop and mince pumpkins and melons for my food. The Chinese may get indigestion by eating too much of corn, and with these

railway carriages I mean to carry away the whole of the Chinese corn to Russia. The mental heat that money creates may prove too unbearable to many Chinese, and I, therefore, wish to relieve them of this heat by putting their money into this huge bag. These scales show that I shall dispense equal justice to Chinese and Russians. This Bible will open the gates of Heaven to the Chinese. Do not be afraid of this string of human heads round my loins. It is an old habit which makes me wear it. Look at this *tulsi* rosary round my neck. I procured it during my tour in India. I am a vegetarian. I blow this trumpet to peaceful tunes—Peace! Peace! Peace!

II.—HOME ADMINISTRATION.

(a)—Police.

7. The *Sanjivani* [Calcutta] of the 25th October writes as follows:—

A European's maltreatment of a plague doctor.

Mr. Longmuir, Locomotive Superintendent of Sonepur, on the Bengal and North-Western Railway, was travelling in a first-class compartment of the train which reached Mairwa on the morning of the 5th September last. At Mairwa, the plague doctor, Gopal Chandra Mitra, entered Mr. Longmuir's compartment with the object of examining his pulse. Mr. Longmuir asked him who he was and told him to go out at once, or, he said, he would kick out his brains. The plague doctor left the carriage and represented the matter to the Police Inspector of the plague camp. The Inspector accompanied the doctor to Mr. Longmuir's carriage and told the latter mildly that the doctor would only feel his pulse. Mr. Longmuir again abused the doctor in the Inspector's presence and refused to allow the doctor to examine him.

SANJIVANI,
Oct. 25th, 1900.

On the same day Dr. Gopal Chandra Mitra submitted a representation to the Medical Officer of the Mairwa plague camp, stating the whole case. That officer enquired of the Police Inspector by letter whether the doctor's complaint against Mr. Longmuir was true, and the Inspector deposed to the fact of Mr. Longmuir's having really abused Dr. Gopal Chandra. The whole matter was then laid by the Medical Officer before Dr. Dyson, Sanitary Commissioner of Bengal; but though it is now more than a month and a half since the occurrence took place and Dr. Gopal Chandra submitted his representation, the latter has as yet received no reply from the authorities. How is this delay in the enquiry to be accounted for? If, instead of Mr. Longmuir, a native, no matter how high his position, had defied the plague doctor in the manner Mr. Longmuir did, would he have been allowed to escape scot-free like that European gentleman? The making of race distinction is the greatest stain on British rule in India.

8. The *Hitavadi* [Calcutta] of the 26th October writes that Rajbarhi, Belua, Nagarchur, Krishnapur, and some other

The chaukidari tax in some villages in the Dacca district.

villages in the Munshiganj subdivision of the Dacca district were formerly served by 12 chaukidars. Their number has now been increased to 13, although the villages of Krishnapur, Nagarchur, and Sibsan have been washed away by the flood. The chaukidari tax has been raised from Re. 1 to Re. 1-8, and in some cases from 9 annas to Re. 1-2. This is no doubt a great harassment, especially as the chaukidars, for whose payment this tax is levied, are rarely found to do their duty.

HITAVADI,
Oct. 26th, 1900.

9. The *Navayug* [Calcutta] of the 27th October says that the boiler of

A badly worked mill in Calcutta.

the surki mill in Mahendra Goswami's Lane, Simla, Calcutta, belonging to one Kalidas Bhajanlal, was on the point of bursting on the morning of the 23rd October last. The boiler of the same mill had burst on a previous occasion and killed four men. The Police Commissioner's attention is also drawn to the inconvenience which is caused to the neighbourhood by the smoke issuing from the mill in consequence of its chimney being too low. The mill should not be allowed to exist in this populous locality.

NAVA YUG,
Oct. 27th, 1900.

(b)—Working of the Courts.

BASUMATI,
Oct. 25th, 1900.

10. The *Basumati* [Calcutta] of the 25th October has the following with reference to the decision in the *Kalidas* case:—

The *Kalidas* case.

The fear which led the Government to institute this case against Krishnaji was without any foundation. If a fool tries to defame the Government by circulating false and unfounded rumours against it, should it, in a fit of indignation crush that unfortunate fool under its feet? The Government is not in the position of an ordinary individual, and its interests are not like a private man's petty interests. If the Government, in charge of a vast empire, loses its temper on the slightest ground, and wreaks its vengeance on a petty ignorant journalist, it should not expect the love and respect of the people to increase. The Government always tells us that it appreciates loyalty on the part of the Indian people; but how can that loyalty increase if the Government directs the thunder of its wrath against the foolish effusions of an insignificant writer? After the decision in the *Kalidas* case, no newspaper will venture to say unpalatable truths concerning the Government; for few will dare to run the risk of incurring its displeasure or of going to jail, or of furnishing security for good behaviour. We do not so much regret the distress of the *Kalidas* as the gigantic efforts made by the Government to blow a mosquito off the cannon's mouth. It is a mystery that Lord Curzon should remain silent in the matter.

BASUMATI.

11. A correspondent complains in the same paper against the Subdivisional Officer of Arambag, in the Hooghly district:—

The Subdivisional Officer of Arambag.

(1) The Subdivisional Officer never attends Court earlier than 1 or 2 P.M. He begins Court work at 3 or 4 P.M., and leaves Court not earlier than 8 P.M. This causes great inconvenience to the *amla* as well as to litigants.

(2) The Subdivisional Officer, disregarding Government orders on the subject, carries with him a heavy file of cases when out touring. This causes great hardship and trouble to the public.

(3) The Subdivisional Officer inspected the offices under him during the *puja* holidays, and thereby virtually curtailed the vacation by two days. The head clerk, who had lost a son and wanted to go home at once, had to attend office those two days.

(4) The Subdivisional Officer is in the habit of insulting parties and their witnesses. He always addresses them discourteously. In a rape case lately tried by him a witness for the prosecution at first hesitated to depose. Upon this the Court addressed him as follows: "you fellow! if any one commits rape on any one of your family, and if your neighbour, who was an eye-witness, refuses to depose, how would you feel?"

It is hoped that the Government will make this Musalman Subdivisional Officer mend his manners.

SANJIVANI,
Oct. 25th, 1900.

12. The *Sanjivani* [Calcutta] of the 25th October says that there has been a glaring failure of justice in the case of

A decision by the Sub-Deputy Magistrate of Tangail

Srimanta Karmakar *versus* Sonabasi Karmakar, in which the former had charged the latter with enticing away his wife, and which has been dismissed after an unnecessarily protracted trial, extending over four months, by the Sub-Deputy Magistrate of Tangail, in the Mymensingh district. The Magistrate's finding is against the weight of the evidence recorded. But as the complainant is a poor man, it is not possible for him to appeal, at his own cost, against the Sub-Deputy Magistrate's decision. The pleaders of Mymensingh should help this injured man by enabling him to prefer an appeal.

HITAVADI,
Oct. 26th, 1900.

13. The *Hitavadi* [Calcutta] of the 26th October writes as follows with reference to the decision in the *Kalidas* case:—

The *Kalidas* case.

The editor of the *Kalidas*, though innocent, has incurred the displeasure of the Government. The Benares authorities have declined to accept any security from outside, and no two respectable persons have been found in that city willing to stand as sureties for the accused. This is no doubt a great regret. There was nothing in the *Kalidas* likely to excite sedition,

and its circulation was small. It is difficult to understand why the Government took steps to persecute the *Kalidas*. The semi-official paper, the *Pioneer*, however, says that the disaffected Mahrattas were, by their writings in the *Kalidas*, gauging the mind of the Government. The Government has, therefore, given them a timely warning.

We are not, however, prepared to believe that the Government has directed the shaft of the law against a puny native paper on such a frivolous ground. The conductors of the *Kalidas* promised to stop its publication. Why has, then, heavy security been insisted upon? It would have as well served the purpose of the Government to accept security for Rs. 1,000. Why was, then, a poor editor required to furnish a security which it was beyond his means to furnish? Is there not something more at the root of this official indignation than what appears on the surface? It is the public impression that the decision in the *Kalidas* case is merely a manifestation of that revengeful spirit which was excited in the mind of the Government by the plague disturbances.

14. A correspondent complains in the same paper of the conduct of

Mr. Heard at Godda.

Mr. Heard, Subdivisional Officer of Godda, in the Sonthal Parganas district. It is not yet four

months since Mr. Heard came to Godda, but within this short time he has fined, transferred, censured, and suspended almost all his subordinates. The Subdivisional Officer has lately broken his leg by falling from his bicycle. He is, however, touring about with his broken leg. The touring is not being properly done, and Mr. Heard is going from one *dak* bungalow to another at the public expense. Mr. Heard wants to prove that all the court *amla* of Godda are worthless men. Most of these *amla*, however, are old officers, and they served under Mr. Heard's predecessors to their satisfaction. Mr. Heard has already advertised in the *Calcutta Gazette* for candidates for two posts, although the men holding these posts have only been suspended.

The people of the subdivision are not faring better than the court *amla* under the new Subdivisional Officer. The raiyats of the *khas mahal* are being specially harassed and tormented. Cases, called "revenue miscellaneous cases," are being instituted against them, and tried by the Subdivisional Officer himself. Some raiyats of Kenro, a village in the *khas mahal*, dug out earth from their compounds to repair their huts. They were at once prosecuted and required to furnish security under section 133 of the Criminal Procedure Code. "Miscellaneous revenue cases" were also instituted against them, and they were fined. Gopidas, aged 70, has been evicted because he had constructed a hut on his own compound! Kanai Tanti, of the same village, was prosecuted under section 133 for having converted his land into *khamar*. Some raiyats of Lahan Diha, another *khas mahal* village, were prosecuted under section 290 of the Indian Penal Code for keeping cowdung and filth in their houses. No sworn evidence was available in this case. It was not proved that the accused had committed any public nuisance. Yet the accused were fined. Mr. Heard is always ready to prosecute people. Let a complaint be made, and he at once causes a warrant or a summons to issue against the accused. Not long ago he summoned seven women, under section 24 of the Cattle Trespass Act, on the charge that they had assaulted a *chaukidar* with *lathis* and rescued the cattle which he had taken into his custody. The case was, however, dismissed. It is hoped that the conduct of Mr. Heard will come to the notice of the authorities.

The sentence in the *Kalidas* case.

15. The *Samay* [Calcutta] of the 26th October writes as follows in an article headed—

THE KILLING OF A GREAT ENEMY, OR THE SLAUGHTER OF A MOUSE BY THE LION.

THE EDITOR OF THE *KALIDAS* CRUSHED ON THE WHEEL OF THE BADMASH SECTION.

The British Lion has sent Krishnaji to jail for one year because he had, in the *Kalidas*, a paper which does not possess more than three hundred subscribers, indulged in some silly incoherent talk. Obscure Krishnaji, who was not known to anybody and was the poor proprietor of the *Kalidas*, whose name had

HITAVADI,
Oct. 26th, 1900.

SAMAY,
Oct. 26th, 1900.

never reached anybody's ears, has now, thanks to the British Government, received a sentence of one year's imprisonment for almost no fault of his, and obtained a lasting notoriety. The Lion planted a cannon to kill a mouse. It is Krishnaji's ill-luck that has brought him into this trouble, and we shed tears for him. Even now do we implore Sir Antony MacDonnell, the sympathetic Lieutenant-Governor of the North-Western Provinces, and our noble-minded Viceroy, Lord Curzon, to pardon this innocent old man, and thereby earn undying fame for themselves. It is madness to think that the articles published in the *Kalidas* could ever cause rebellion in the Indian empire of the powerful British Government, and they have not, as a matter of fact, produced any feeling of hostility or disaffection among Her Majesty's Indian subjects. Therefore, when Krishnaji was ready to discontinue the paper, why oppress him by sending him to jail in his old age?

There is a deep cause of our lamenting the imprisonment of Krishnaji. Who can say that the pretext on which Krishnaji was required like a thief, robber, or other *badmash*, to furnish security for good behaviour, failure to furnish which has resulted in his being sent to jail for a long term like an ordinary offender, will not be the one on which some day in future some other native editor may be similarly sent to jail like a common criminal? And if security was really required in Krishnaji's case, the amount of the security bond might have been safely reduced. Poor Krishnaji is a stranger in Benares. Who would stand surety for him and for such a large sum as ten thousand rupees? The only alternative, therefore, was imprisonment. The reader will now see what little liberty newspaper editors possess, and how well and skilfully constructed the *badmash* sections of the Penal Code and the Criminal Procedure Code are to accomplish their purpose of crushing these writers.

EDUCATION GAZETTE,
Oct. 26th, 1900.

16. The *Education Gazette* [Chinsura] of the 26th October has the following:—

The *sarishtadarship*.

The *sarishtadarship* is a respectable post in the Government service carrying a pay of Rs. 120 to Rs. 200 a month. The *sarishtadar's* powers and responsibilities are also great, and the *amla* are all under him. If the *sarishtadar* is corrupt, the whole office under him is sure to be corrupt. If he is honest, corruption is sure to be checked in the office, and office work is sure to be done regularly and punctually.

The *sarishtadar* is at present chosen from among the *amla*, a proverbially corrupt class of officers. He is notorious for nepotism, and is often found to override the claims of worthy candidates to posts at his disposal, in order to make room for his friends and relatives.

We are of opinion that a substantial reform can be introduced without incurring any additional expense. Let the term *sarishtadarship* be removed from the court vocabulary. It is intimately associated with corruption, which dates from the decline of the Nawabi rule in Bengal. The conduct of hundreds of *sarishtadars* serving under the Government since the beginning of British rule has created reminiscences in which honesty and purity find no place. Let the *sarishtadarship* be called "Personal Assistantship," and let incumbents for this post be recruited from among experienced Munsifs and Sub-Deputy Collectors. The practice of taking Personal Assistants to Divisional Commissioners from among Deputy Collectors has been attended with a marked improvement in the transaction of office work, and a similar experiment with regard to the *sarishtadarship* will, without doubt, be attended with equally good results.

The proposed reform can be easily introduced by abolishing the *sarishtadarships* and increasing the number of Munsifs and Sub-Deputy Collectors. Distinguished graduates are now competing for Sub-Deputy Collectorship, and Munsifs are recruited from among the Law graduates. Court business will be very efficiently transacted if Judges and Magistrates get in the place of *sarishtadars*. Personal Assistants chosen from among Munsifs and Sub-Deputy Collectors. Let the Commissioner's *sarishtadar* be also chosen from among Sub-Deputy Collectors, and let him be called Head Assistant or Registrar.

If this suggestion is carried out, corruption is sure to be discouraged. It is complained that for each affidavit one rupee has to be paid to the *sarishtadar*,

and that no work is done in the Judge's or in the Magistrate's office if something is not paid to the *amla*. The suggested reform will remove all causes for such complaint.

The objection that an outsider will not be able to master the details of office routine, or to prepare returns as satisfactorily as *sarishtadars*, is worthless. It will not take an educated young man long to master the details of office work. It may also be objected that if gazetted officers are appointed to posts now occupied by *sarishtadars*, Judges and Magistrates will feel some inconvenience, for they will no longer be able to take that liberty with such officers which they take with *sarishtadars*. This is an unfounded statement.

The *sarishtadars* are not courteously treated, because they are not worthy of respect. Judges and Magistrates courteously treat those *sarishtadars* who are really honest and efficient.

The suggested reform, if carried into effect, will, of course, deprive the *amla* of a prize post. But really efficient and honest *amla* will always have an opening before them.

It is hoped that the Government will invite the opinions of Judges, Magistrates and Commissioners, and also of the High Court and the Revenue Board, on the proposed reform, and take steps to carry it into effect.

17. The *Prabhat* [Calcutta] of the 31st October says that some time ago the Thakurgaon police, in the Dinajpur district, sent up Bhaban Ali Haji and some other influential jotedars under sections 147 and 325 of the Indian Penal Code to be tried by Babu Jnanendra Nath Lahiri, the Subdivisional Officer. The accused engaged Babu Lalit Chandra Sen, B.L., of the local Bar, to defend them. When delivering judgment, the Subdivisional Officer said to the accused: "Why did you engage Lalit Babu? He has filled his pockets with your money, but has done you no service. If, instead of engaging him, you had engaged a mukhtar to defend you and had thrown yourselves on the mercy of the Court, I would have inflicted a light punishment upon you. Displeased with Lalit Babu's conduct towards the Court Sub-Inspector, the police daroga and the doctor, I am inflicting heavy punishment upon you. Do not engage Lalit Babu in the Appellate Court. Better engage Pares Babu. If you engage Lalit Babu in the Appellate Court, I will engage a barrister there against you. Perhaps you believe Lalit Babu to be a good lawyer; but I can assure you that even a common mukhtar knows more law than he does."

Being thus insulted and defamed in open Court, Lalit Babu has given notice to the Subdivisional Officer that unless the latter publicly apologises to him within two months, he would sue him in damages to the extent of Rs. 6,000.

It is right that a Deputy Magistrate like Jnanendra Babu should be taught a lesson.

PRABHAT,
Oct. 31st, 1900.

(d)—Education.

18. The *Murshidabad Hitaishi* [Murshidabad] of the 24th October says that among the hostel rules lately promulgated by Government, the one which requires one hostel or mess-house to be tenanted by students belonging to one educational institution only will greatly inconvenience the student community. Students from the same village, and acquainted with each other, naturally wish to mess together, although they may read in different institutions. To such students the rule in question will cause great hardship.

MURSHIDABAD
HITAISHI,
Oct. 24th, 1900.

19. The *Sanjivani* [Calcutta] of the 25th October has heard it rumoured that Lord Curzon intends to deprive the graduates of the Calcutta University of the privilege, which they have been enjoying for some years past, of electing two Fellows to the Senate every year. Seeing that the graduates never elected any unworthy person as a Fellow, the reason of the intended withdrawal of the privilege is not at all clear. It is also hardly credible that a retrograde step like this can be taken by a just and highly-educated Chancellor like Lord Curzon.

SANJIVANI,
Oct. 25th, 1900.

BASUMATI,
Oct. 25th, 1900.

20. The *Basumati* [Calcutta] of the 25th October has the following with reference to the rules for the management of hostels and messes for students issued by the Government for the information of the public:—
The regulation of students' hostels.

An examination of these rules convinces us that they are very good. It also convinces us that the Government has rightly ascertained the causes which generally bring about the moral degradation of our students.

PRATIVASI,
Oct. 29th, 1900

21. The *Prativasi* [Calcutta] of the 29th October has the following with reference to the rules issued by the Government for the management of hostels and mess-houses for students:—
Regulation of students' hostels and mess-houses.

Mr. Pedler's motive is no doubt very good, but his scheme will cause great inconvenience to students. It may be hoped that if the hostels and mess-houses for students are placed under the management of schools and colleges, the license and waywardness of students may be restrained. But the authorities of private schools and colleges do not sympathise with one another, and these schools and colleges are no better than educational shops. We cannot, therefore, expect them to make a combined effort to help in the carrying out of the proposed reform. It will, therefore, be impossible for the students of different schools to live in the same hostel or mess-house. It is not also possible that the students of the same school or college will live in the same hostel or mess-house. Students from the same village or district generally live together. Brothers reading in different schools and colleges cannot live in different mess-houses. Houses used as mess-houses for students are generally in a deplorable condition, and their owners are not likely to repair them if they can fetch a handsome rent without receiving repairs. Poor students cannot also pay high rents for houses. The educational authorities do not appear to have consulted experienced educationists before issuing these rules.

(e)—Local Self-Government and Municipal Administration.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Oct. 24th, 1900.

22. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 24th October has heard that the Government has advised some District Boards to establish charitable dispensaries within their jurisdictions and to defray the cost of such institutions from their ferry and pound incomes. At present the income from ferries and pounds is spent upon primary education, but hardly proves sufficient for that purpose, as is clearly proved by the fact that in some districts the grants-in-aid formerly made to many pathsalas have been discontinued. To charge that income with a fresh burden will, therefore, have the effect of not only starving primary education, but making poor provision for dispensaries.

Colonel T. H. Hendley's proposal to establish one charitable dispensary for every area containing a population of 3,000 and to keep some principal medicines with the leading man of every village, if properly carried out, may produce the best results. But to charge the District Boards with its execution will be unwise. It is better to have no dispensaries than to have dispensaries with old and worthless medicines, as all charitable dispensaries in Calcutta and the mufassal now are. A better and less expensive plan for improving the health of the province will be to send good and experienced doctors with good medicines to any place where any disease breaks out in an epidemic form, and for every-day purpose to keep ordinary medicines with the principal men of every village for gratis distribution.

BASUMATI,
Oct. 25th, 1900.

23. The *Basumati* [Calcutta] of the 25th October complains that the night-soil carts of the Pabna Municipality are very badly constructed, and have proved a veritable nuisance to the public. The *mehters* serve the privies late, and keep the night-soil tubs uncovered on the public roads.

KHULNA,
Oct. 24th, 1900.

24. The *Khulna* [Khulna] of the 25th October draws attention to the prevailing ill-health in Rampal thana, in the Khulna district, and demands the establishment of a dispensary in the thana without delay.
A dispensary wanted in the Khulna district.

25. The *Hitavadi* [Calcutta] of the 26th October complains of want of sitting accommodation at the Jaynagar Charitable Dispensary, in the 24-Parganas district. There is absolutely no waiting accommodation in the dispensary for *pardanashin* women. It is hoped that the new Chairman will look into this.

HITAVADI,
Oct. 26th, 1900.

(f)—Questions affecting the land.

26. The *Jyoti* [Chittagong] of the 25th October says that the notification issued by the Collector of Chittagong declaring that the sale of *baziafti* estates in that district for arrears of revenue will be held this year on 10th November next will cause a good deal of hardship both to the raiyats and to zamindars of those estates. Last year the sale was held in January. Formerly it used to be held in the February of every year. It is not till the month of December that the raiyats get money by the sale of paddy. The zamindars, therefore, can make no collections of rent before that month. It is hoped, therefore, that the Collector will reconsider his order and hold the sale on some date towards the end of the month of January.

JYOTI,
Oct. 25th, 1900.

27. The *Dacca Prakash* [Dacca] of the 28th October writes as follows:—
A solution of an agrarian difficulty. Boundary disputes are very frequent in this country, and they often lead to bloodshed and riot. According to the Limitation Act, if any land be in the undisturbed possession of a person for twelve years, he acquires a proprietary right in it. This provision of the law has proved a source of disturbance. Powerful zamindars often take possession of the lands of weak zamindars by force, and then try to prove, often successfully, that they have acquired a proprietary right in those lands. Dishonest raiyats also, either on their own account or in collusion with neighbouring zamindars, get their lands surveyed as belonging to a different *mahal* from that to which they really belong. In this way powerful *zamindars* are gradually enlarging their *zamindari* at the cost of weak neighbours. The Government can easily ascertain whether this is true or not by surveying all the mahals.

DACCA PRAKASH,
Oct. 28th, 1900.

To remedy this evil, the agrarian law of the country should be slightly modified. It should be enacted that a land, which has been surveyed under the Partition or any other Act, or of which a cadastral survey has been made, shall not be the property of a person who has been in undisturbed possession of it for twelve years. The Limitation Act should apply only to lands which, on account of some defect in their survey, cannot be properly identified.

This will, of course, require a periodical survey of all lands by the Government. Nay, all lands will have to be surveyed every ten years. The cost of such survey will not be heavy. In fact, it is not likely to exceed three annas per *bigha* per year. Let us illustrate. There are 2,782 square miles of land in the Dacca district. For the survey of this land every ten years, it should be divided into ten lots, each lot measuring about 278 square miles. To survey one such lot in one year, the Government will have to appoint no more than 278 *amins*, one Deputy Collector, two supervisors, two clerks, and two peons. To maintain this establishment an annual expenditure of about Rs. 1,16,832 will be incurred, as is shown below:—

		Rs.
278 Amins at Rs. 30 per month each	...	8,340
1 Deputy Collector	...	400
2 Supervisors	...	100
2 Clerks	...	50
2 Peons	...	12
Total	...	8,902
or		1,06,824 per year.
556 menials to help the amins for three months, at Rs. 6 per month each	...	10,008
GRAND TOTAL	...	1,16,832

The *raiya*s have at present to pay more than three annas per year for survey, and the cost of the proposed survey will be easily realised from the *raiya*s. In the case of *khas mahal* lands, the Government should bear the cost of the survey.

(g)—Railways and communications, including canals and irrigation.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Oct. 24th, 1900.

28. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 24th October says that on the 29th September last

A native passenger ill-treated
in a railway carriage.

a native second-class passenger was kicked out of a railway carriage by a European passenger at the Saidpur station on the Northern Bengal State Railway simply because he had the audacity to occupy the same carriage with the European. Two European Railway employes witnessed this occurrence, but did nothing to prevent the European passenger from ill-treating the native passenger. On the contrary, they helped the European passenger in getting his compartment cleared of some other native passengers who occupied seats in it. The two Railway employes ought to be punished.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA.

29. The same paper draws attention to the inconvenience which is suffered by native female passengers in consequence

A railway complaint.

of there being no platforms at the Goalundo and Damukdia ghat stations on the Eastern Bengal State Railway. At least wooden platforms should be provided at these two stations only for female passengers.

(h)—General.

KASIPUR NIVASI,
Oct. 17th, 1900.

30. The *Kasipur Nivasi* [Barisal] of the 17th October says that the new arrangement for the despatch of mails from Barisal

A postal complaint.

to Ramchandrapur and Khalisakota, in the Backergunge district, has failed to do any good to the residents of those two villages, because the number of runners who carry those mails has been reduced from two to one. If the number of runners had not been reduced, the people of Ramchandrapur would have received their letters on the same day on which they arrived from Barisal; but now mail arrives as late as 6 P.M., when delivery on the same day is impossible. The people of Khalisakota, too, are being inconvenienced in consequence of the reduction made in the number of peons.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Oct. 24th, 1900.

31. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 24th October says that the punishment of the

Government's attitude towards
the *Kalidas*.

editor of the *Kalidas* was a foregone conclusion.

But one fails to see how Government would have suffered if it had not prosecuted this old editor of an insignificant paper, possessed of a circulation of not more than three to four hundred. It is probable that the Government's object would have been attained by a mere warning and a threat. Indeed, the prestige of the Government has not been enhanced by the incarceration of this old man of sixty.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA.

32. The same paper says that while the memorials of the clerks in the

The clerks in the office of
the Postal Deputy Comptroller,
Nagpur.

offices of the Deputy Comptrollers, Post Office, Delhi and Nagpur Circles, are still under the Viceroy's consideration, and the Comptroller-General is investigating into the truth of the allegations contained therein, Mr. Badshah, Comptroller, Post Office, has written the following letter to the Deputy Comptroller, Post Office, Nagpur:—

"No. 3057G., dated the 12th October 1900.

From—The Comptroller, Post Office, Central Account Office, Calcutta,

To—The Deputy Comptroller, Post Office, Bombay Circle, Audit Office, Nagpur.

In reply to your letter No. 1112G., dated 26th September 1900, I have the honour to invite your attention to article 879 (7), Civil Service Regulations, and to say that the signatures of the clerks concerned should be obtained in the service books. If any person refuses to obey your orders in this matter and does not sign the service book, he should be immediately suspended. It is impossible to overlook disobedience of order.

I have etc.

(Sd.) K. J. BADSHAH."

Mr. Badshah had ordered the Deputy Comptroller to get the words "service transferred to Bombay Audit Circle, Nagpur" entered in the service book of every clerk in his office, and get the entry signed by such clerk. The Deputy Comptroller failed to induce the clerks of his office, except a few holding high posts, to obey the Comptroller's order, and informed the Comptroller of this. In reply, the Comptroller issued the above orders. The action of the Comptroller in pressing for the clerks' signatures, now that the clerks have complained to the Viceroy about their forcible transfer, though they were never before asked for such signatures, is very significant, remembering that the services of a non-gazetted officer of Government are not liable to transfer from one station to another. The conduct of Mr. Badshah towards his poor clerks is not worthy of the high office he holds. He should, at least, grant the prayer of the clerks to postpone compliance with his order till the Viceroy's orders on the memorials are made known.

Mr. Badshah's treatment of the Nagpur clerks has been unjust in another respect. When sending them off to Nagpur, he promised to give them early promotion; but now on the occurrence of some vacancies he has paid no heed to seniority in giving promotion, and has brought in six Eurasians from outside to fill up six posts carrying comparatively high salaries.

33. The *Prativasi* [Calcutta] of the 25th October writes as follows with reference to the new rules for the granting of shooting passes to soldiers:—

The new rules for the granting of shooting passes.

If the Military authorities be a little mindful about the carrying out of these rules, oppression by European soldiers may be expected to diminish.

34. The *Sanjivani* [Calcutta] of the 25th October has learnt that Government will soon commence cultivating poppy near Baidyanath, in the Sonthal Parganas. But before starting this industry Government should consider that the poverty of the raiyats in Deoghur is due to the scarcity of cultivable land in the subdivision, and that the appropriation of such land by Government for poppy cultivation will place the people there in still greater difficulty.

The proposed poppy cultivation near Baidyanath.

35. Referring to the conviction of the editor of the *Kalidas* newspaper in Benares, the *Jyoti* [Chittagong] of the 25th October writes as follows:—

Government in the *Kalidas* case.

That a single violent article in a newspaper like the *Kalidas*, possessed of a circulation of only 300, should upset the minds of the authorities, and should be regarded as likely to shake the foundations of British rule in India, is really very strange. It is rather such action as Government has taken in regard to the *Kalidas* that is calculated to make the people of India doubtful about the strength and firmness of that rule. It would have been well, both for ourselves and for the good name of our rulers, if the latter had spent a fraction of the energy, which they now spend in getting us punished for our faults, in making us better men and leading us on to enlightenment and prosperity.

36. The *Navayug* [Calcutta] of the 27th October says that, while the work of the sub-post offices in Calcutta has been enormously increased by the hourly delivery system, which has proved such a benefit to the Calcutta public, no consideration has been shown to the peons and post-masters in the matter of pay. The pay of peons ranges from Rs. 10 to Rs. 17 a month, and they are required to furnish securities to the amount of Rs. 1,000 each. But as these poor men cannot find men willing to stand securities for them, they have to take the help of a certain company, which has opened its business in Calcutta, and which, for a monthly return of a few rupees, stand securities for them. The peons cannot, therefore, use as their own the whole amount of the poor pay they earn by working sixteen hours a day.

The case of the post-masters is equally hard. They have to work from four in the morning to eleven o'clock at night, before which hour they can scarcely close their accounts. They are paid from Rs. 50 to Rs. 100 a month, according to their grades. Hard-worked and poorly-paid as they are, they also never receive good treatment from their superior officers, and have to submit explanations at every step.

PRATIVASI,
Oct. 25th, 1900.

SANJIVANI,
Oct. 25th, 1900.

JYOTI,
Oct. 25th, 1900.

NAVA YUG.
Oct. 27th, 1900.

Postal peons and sub-post-masters in Calcutta.

The Postal authorities should take the case of these peons and post-masters into their kind consideration.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANKURA DARPAN,
Oct. 23rd, 1900.

37. The *Bankura Darpan* [Bankura] of the 23rd October says that this year there was no rainfall in the Bankura district during the rainy season. The rain, however, which fell towards the beginning of autumn, enabled the raiyats to cultivate some lands; but scarcity of water is being again felt, and the paddy plants are withering. All the standing crops will be destroyed if there be no rainfall in a day or two. The price of rice is daily rising.

Crop prospects in the Bankura district.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Oct. 24th, 1900.

38. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 24th October says that more or less distress prevails everywhere in Bengal in consequence of the unusually heavy rainfall in September last. The condition of the whole of the Presidency Division is most miserable, the greatest sufferers being the residents of the 24-Parganas district. In the Barasat subdivision of that district, rain water is said not to be yet completely drained off, and the raiyats have not been able to cultivate their lands for the winter crops. The condition of most places in the Murshidabad district is no better.

The condition of the country in consequence of the heavy rains.

In the Burdwan Division the prospects of the crops are not hopeful in the Burdwan district. In the Hooghly district the raiyats are in a most miserable condition. In the Midnapore district the raiyats of the khas mahal have been great sufferers, large tracts of country in Ghatal and the neighbouring places being still under water. A letter received from a Mahisadal correspondent, under date the 13th October last, says that the people have lost their crops and all their moveable property and that the whole country lies under water.

In East Bengal, too, the prospects of the crops are not so good as they were at first thought to be.

It is, therefore, clear that the whole province is threatened by a serious misfortune. When the price of rice is already rising by leaps and bounds, there cannot be the least doubt that a severe famine will prevail in the months of March and April. The Lieutenant-Governor should make a careful note of the condition now prevailing, and take timely steps to save his subjects. If Government always keeps in mind the principle that "prevention is better than cure," the people may escape many calamities. A small sum of money may now avert a famine; but if famine is allowed to break out, crores of money spent in alleviating distress will not prevent deaths from starvation. The Government of Bengal should, therefore, lose no time in informing itself of the condition of the different districts and giving such aid to each as it may require. In ascertaining the extent of prevailing distress, Government should not rely upon the official reports which will be submitted to it through the usual channel of the village chaukidar and the police.

MEDINI BANDHAV,
Oct. 25th 1900.

39. The *Medini Bandhav* [Midnapore] of the 24th October regrets that the Collector of Midnapore could not go out on a tour of inspection a few days ago when the whole district was a sheet of water and people were perching on tree-tops like birds without food and shelter. Though that state of things no longer exists, there is still great distress in the district, which the Collector should lose no time in seeing with his own eyes with a view of affording relief.

Distress in the Midnapore district.

MURSHIDABAD,
HITAISHI,
Oct. 27th, 1900.

40. The *Murshidabad Hitaishi* [Murshidabad] of the 24th October says that during the late unusual rainfall the Mayurakshi river breached its embankment at Choandanga and flooded the village Panchthupi, in the Murshidabad district. The southern portion of that village suffered very greatly, nearly every house there being washed away. The people of Panchthupi will suffer very much if relief is not afforded by the Government. The condition of Muniadihi, Harischandrapur, and some other villages near Panchthupi is also very miserable.

Distress in the Murshidabad district.

41. With reference to Lord Curzon's famine speech, the *Sanjivani*

SANJIVANI,
Oct. 26th, 1900

Lord Curzon's famine speech.

[Calcutta] of the 25th October writes as follows:— Lord Curzon administered a sharp rebuke to the people of India for their lack of charity in the last famine. But before rebuking them His Lordship ought to have remembered that charity does not consist only in contributing to famine funds created by the Government, but that gifts of money made to the famine-stricken through private agency are also charitable gifts. It is known to the authorities that the Brahmo community distributed large sums of money through private agency to the famine-stricken in Central India, Rajputana, Ahmedabad, and Bombay; that the Arya Samaj did the same in the Punjab and Rajputana; and that the disciples of Ramkrishna Paramhansa, of Calcutta, did their best to remove distress. His Excellency ought also to have taken into account the immense sums that were spent by all well-to-do Hindus and Musalmans in the famine-stricken parts of the country in feeding and clothing those who came to their doors to beg. If it had been possible to keep an account of the sums spent in charity in this way, His Excellency could have had no occasion to censure the people of India for scanty generosity. It is true the Native States were not able to contribute to the Famine Fund; but that was not because there was no charitable feeling there, but because those States were so fully occupied with famine relief in their own territories as not to be able to do anything for the relief of distress within British territory. The Indians contributed a large amount to the Transvaal War Fund, although they saw famine at their own door, only because they feared that if they did not do so, they might be charged with disloyalty.

42. Referring to Lord Curzon's recent famine speech, the *Mihir-o-Sudhakar*

MIHIR-O-SUDHAKAR,
Oct. 26th, 1900.

Lord Curzon's famine speech.

[Calcutta] of the 26th October says that His Excellency's utterances were fully worthy of the high position he holds, and greatly benefited the Indian public by acquainting them with the Government's view on the subject. The people of India are very much re-assured to hear, from time to time, from the Viceroy in person a description of the policy which is followed by the Government in this respect.

43. The *Hitavadi* [Calcutta] of the 26th October has the following with reference to Lord Curzon's famine speech:—

HITAVADI,
Oct. 26th, 1900.

Lord Curzon's famine speech.

In his famine speech, Lord Curzon said a good deal in defence of the Government's famine policy and in praise of the Government officers employed in famine relief work. His Lordship also indirectly found fault with the famine policy of his predecessors. We are not, of course, prepared to defend the famine policy of Lord Curzon's predecessors—no, not even the famine policy of Lord Northbrook. We shall, however, remind His Lordship of one thing. In his Town Hall speech, Lord Curzon said that no effort would be spared to prevent even a single death from starvation. But now His Excellency says that about 750,000 Indians have died from starvation and diseases incidental to starvation. The Viceroy says that he is not responsible for the deaths which have occurred in the Native States. But why not? Native Chiefs are often dethroned for very trifling offences, and high English officials are found to be very busy pointing out the responsibility of the Government on the commission of such offences by the Chiefs and descanting on its duties as the suzerain power in the country. But now that lakhs of people have died from starvation, the Viceroy unhesitatingly shakes off his responsibility. Is this worthy of Lord Curzon? What has happened, has happened, and it is useless to cry over spilt milk. We know how to suffer, and we must suffer; we know how to die, and we shall die without let or hindrance.

44. The same paper has the following with reference to Lord Northcote's scheme for the preservation of cattle in the Bombay Presidency:—

HITAVADI,

Lord Northcote's scheme for the preservation of cattle.

This scheme for the preservation of cattle will be as productive of immediate good as the attempt to dig a well for the purpose of putting down fire after fire has broken out. We cannot, however, help thanking Lord Northcote for his humane and highly commendable motive. It will take ten years to carry out this scheme. This effort on the part of the Government to preserve cattle will induce rich title-hunters to open cattle farms and preserve cattle. But what of those parts of the country which have been completely denuded of cattle, and where agriculturists will not, for want

of cattle, be able to till the soil even after the rains? How will these people fare for ten long years? In his late famine speech, the Viceroy observed that the Government would help those, who have been completely ruined by the late famine, in making a new start in life. In Bombay and Guzerat one hundred rupees will not purchase even a pair of bullocks. The Bombay Government has purchased 5,000 bullocks, but these will be distributed among *khas mahal* raiyats. Is Lord Curzon prepared to grant poor raiyats Rs. 100 each? Is he prepared to supply them with cattle?

Cattle do not die from diseases alone. They are very often poisoned to death? The police knows this, and has tried its best to put down this practice, but in vain.

BANGABANDHU,
Oct. 27th, 1900.

45. The *Bangabandhu* [Chandernagore] of the 27th October writes as follows:—

Lord Curzon's famine speech.

In his last famine speech, Lord Curzon took the Indian people to task for their want of liberality. India, however, is well known for her open-handed charity. Even now beggars flock at the door of every Indian householder for the usual dole of rice, and they never go away disappointed. It is true that rich Indians did not liberally contribute to the Famine Fund, but many of them distributed relief to the famine-stricken on their own account. Moreover, rich Indians this year contributed to the Transvaal War Fund from a fear of offending the Government. They contributed to the Famine Fund to the best of their ability.

PRATIVASI,
Oct. 29th, 1900.

46. The *Prativasi* [Calcutta] of the 29th October has the following with reference to Lord Curzon's famine speech:—

Lord Curzon's famine speech.

Lord Curzon forgets that we are a dying—a moribund people. We are, indeed, like one completely spell-bound. We are mere puppets, and can be moved only by wire-pulling. Otherwise we are an inert mass without life, without activity. That sympathy, that fellow-feeling which makes a whole country weep at the distress of a part, is sadly wanting in us. Such humane feelings cannot exist where there is no humanity. Let Lord Curzon, therefore, know that it has become extremely necessary to introduce a system of government which will be favourable to the development of humanity in the subject-people. A narrow system of government is sure to cramp and dwarf the susceptibilities of the subject-nation.

Indian contributions to the Famine Fund would have been more liberal but for the complexity and narrowness of the governing machinery. Let the upper strata of society alone. The charity of the lower strata did not go as far as the Famine Fund. Those who really sympathise with their distressed countrymen do not go to a Town Hall meeting. In the opinion of many belonging to these lower strata, the greater portion of the Famine Fund goes to contractors. No effort was made to convince them of their error or to send the subscription book to them.

Moreover, those who contributed to the Famine Fund belong to that limited class of men, who, and who alone, have to make contributions to various funds. It is they, and they alone, who contributed to the last Famine Fund, and it is they who will make contributions to that fund, should they be again required to do so. They contribute to Famine Funds, they contribute to funds raised for the purpose of erecting memorials to retiring Viceroys and Commanders-in-Chief, they contribute to various other funds at the request of Commissioners, Magistrates, and Deputy Magistrates. Like the limits of their daily expense, the limits of their liberality also are fixed. In 1896-97 the Indian contributions to the Famine Fund amounted to 32 lakhs. This has also been the amount raised this year.

This is so because this charity is not spontaneous, but is prompted by fear. Thanks to the British Government, wealth has accumulated in a few hands, and the wealthy few have no independent existence of their own; they helplessly depend upon official favour. Their liberality is due to official prompting, and it is the fear of official displeasure which sometimes makes them give alms with a stinted hand. If Raja Felaram, prompted by his sense of duty, contributes a lakh to the Famine Fund, what will he do when he is required to contribute to a fund to be raised for the purpose of erecting a memorial to Mr. Pedro?

The Indian contribution to the Transvaal War Fund was most unnatural and strange. This liberality of a starving country made the *Times* ask, in contempt and anger, "Why should England help India, who was rich enough to contribute to the Transvaal War Fund?" The *Times*, like many others, did not certainly know that India was helpless in the matter. When the rulers of famine-stricken Native States were permitted to make a libation out of the blood of their famine-stricken subjects to the goddess of the Transvaal War Fund, what could the British Indian Association do but raise Rs. 50,000 for the Transvaal War Fund?

47. The *Bharat Mitra* [Calcutta] of the 29th October says that former

BHARAT MITRA,
Oct. 29th, 1900.

Lord Curzon in the famine. Viceroy never admitted the prevalence of a severe famine in India. Even when famine spread throughout the length and breadth of India, they did not confess its magnitude. Not so Lord Curzon. Last year when famine broke out in India, he not only confessed that the Indians were actually dying of hunger, but also requested his countrymen and other well-to-do people to save the lives of the dying Indians. For the sake of the poor Indians Lord Curzon really begged from door to door. To tell the truth, it is the kind and merciful Lord Curzon who has saved the famine-stricken people of India from starvation. One-fourth of the Indian population would have perished in the famine if Lord Curzon had not been the Viceroy of India now.

VI.—MISCELLANEOUS.

48. The *Hitavadi* [Calcutta] of the 26th October has the following :—

HITAVADI,
Oct. 26th, 1900.

Musalman and British rule compared.

A discussion of the merits and demerits of Roman rule as compared with those of British rule naturally leads us to institute a comparison between the good and bad points of the Musalman rule on the one hand and the good and bad points of the present British administration of India on the other. For the purposes of such a comparison, it is necessary, at the outset, that a catalogue should be prepared of the grievances of the Indians under Musalman rule. Now, under Musalman rule, there were no good arrangements as at present for the preservation of the peace, and thieves and dacoits were all-powerful in the land. No one who had money or any valuable property in his house could sleep quietly at night. Miscarriage of justice was frequent, and the strong oppressed the weak. Education had not spread in the country, nor did the people possess the freedom of action which they now possess. The rulers acted arbitrarily. There were no good arrangements such as now exist for promoting sanitation and providing the people with medical treatment.

At the present time under British rule we possess freedom of speech and writing, can move about the country freely and fearlessly, leaving money and valuables in our houses. We now travel by rail, send off telegrams, and regale our eyes with the splendour of the electric light. We now give ourselves up to European luxury, and stake everything we possess on the results of litigation. The rulers are now placed under the law. As all this is well known and admitted, we have been taught to acknowledge the superiority of British to Musalman rule. But let us see.

It is true that under Moghul rule the Indians lived in fear of thieves and dacoits, and there was anxiety and unrest among the people, but it should be remembered that we were then better able than now to defend ourselves, that we could, every one of us, keep arms, and that the strong helped their weaker neighbours. There is, indeed, peace in the country at present, but we have to pay not a little for it. To be able to keep even a common weapon, you are required to take out a pass. Again, it is not anybody and everybody that is granted a pass. A pass costs less than the preliminaries that must be gone through for obtaining it. If, under these circumstances, we consider the value of the peace we now enjoy, we shall see that, as regards this item, we have gained but little under English rule. As for justice which is now accessible to everybody, one should also take into account the trouble and expense that must be incurred in obtaining it under English rule.

The Moghuls made India their home, and what they spent on ease and luxury was spent in this country. In the improvement of the condition of their Indian subjects, the Moghuls did not find opportunities for increasing

their revenues. It would be a heinous sin to say that the Indians did not find justice under Moghul rule. But justice in those days was not so costly a commodity as it is at present. Excluding from our estimate the improvement that has come with the progress of civilisation, it may be said that, on the whole, under Moghul rule there was more happiness than misery. There was then no such distress arising from scarcity of food, or such heavy expense in earning a livelihood. The country's money did not go out of the country to other lands in the way it does now. This wailing that is now heard on all sides owing to heavy taxation, scarcity, and disease and suffering was not then heard. A cruel official here and a cruel official there committed oppressions from which immunity could be obtained by concealment. Cases of ruptured spleen, heart disease, and accidental death were very rare. It appears to us, on reflection, that the sum total of oppression was then very much the same as it is now, with this difference only that, owing to the pompous arrangements that have come into force with the progress of civilisation, the extensive facilities for suppression and concealment, and the lavish professions of impartiality and many other causes that now exist, we are not able to see, in its fullest measure, the oppression that prevails at the present time.

There has been an improvement, it is said, in science and the arts. But no trace is visible of the science and arts which once flourished in the country. Who will fill the place of the artizans who erected the marble palaces of Agra and Delhi? When a few years ago English Engineers found themselves unable to repair a particular portion of the Allahabad fort and brought skilled men from Delhi to do the job, and when those men prepared their materials in secret and satisfactorily completed the repairs, even then did we think that native art had considerably declined since the time of the Moghuls. That is why we say that if the country had now been under Moghul rule at its best, it would have witnessed the telegraph, and even the railway, while native art would have been spared the decline and deterioration that has overtaken it. We have received and shall receive, many benefits from British rule, but we cannot on that account think that everything in the ancient days was bad.

Miscarriage of justice occurred in those days; but does not such miscarriage occur now? The strong then oppressed the weak. Are cases of such oppression rare now? Of course, under a well-regulated administration, such cases very rarely come to light. The downfall of a Government, when license and misrule are on the increase, is always marked by an increase of oppression and injustice. Were there many cases of oppression and injustice during the palmy days of Moghul rule? The end is, of course, marked by untoward and undesirable occurrences. So, when Musalman rule was hastening to its end, inoffensive subjects began to be oppressed: there were cases of failure of justice, and impartiality disappeared. The present is the prosperous period of British rule, and the well-ordered British administration is dreaded even by turbulent robbers. It is not proper to make a comparison between the present state of British rule and the troubled state of Musalman rule when it was nearing its end.

We now look up to the British Government in all matters. The subjects of the British Government are a hundred times weaker than were the subjects of the Moghul Government. Our miseries will know no bounds if the English leave India to-day. Anybody and everybody who has the power will, in that event, come and trample upon us, knowing that we are too weak to defend ourselves. So, we have to rely on Englishmen in all matters, and to look up to them for guidance in anything that we undertake. If they leave India, it will, in a moment, become as desolate as a cremation ground. Neither Moghul, nor Turk, nor anybody, in fact, was ever able to bring the Indians to such a condition. All our happiness and prosperity and hope of future advancement depend on a continuance of British rule. That is why we desire to see the stains on English rule removed.

URIYA PAPERS.

SAMBALPUR
HATAISHINI,
Oct. 10th, 1900.

49. Referring to the notice which the Bengal-Nagpur Railway Company have given, informing the public that the traffic between Balasore and Calcutta will be stopped for some time, the *Sambalpur Hitaishini* [Bamra] of the
- Stoppage of traffic on the
Orissa line.

10th October observes that the Company have acted prudently, for it is better to have no traffic on a line that is not yet ready for service and on which there was recently a serious accident, attended with terrible consequences.

50. Referring to the proposed appointment of Lord Curzon as War Minister in England, the same paper notes that though His Lordship may be a valuable gain to the future Ministry, India will no doubt lose an able and good Governor-General.

Lord Curzon.

SAMBALPUR
HITAISHINI,
Oct. 10th, 1900.

51. The same paper regrets to notice the inhuman behaviour of the Redhakole authorities in the Central Provinces, who compelled the wife of Babu Bhuvaneswar Bahidar, a clerk serving at Rampur in Redhakole, to leave the Rampur town, though her son and husband had died of cholera, and though nobody except the females of her house had assisted her in cremating their dead bodies. The local and foreign friends of her husband deserted her, and she was unable to cremate one of the dead bodies. On the other hand, while she had not yet recovered fully from the effects of her sorrow, the local authorities ordered her to leave the place at once.

Inhuman treatment of a woman.

SAMBALPUR
HITAISHINI.

52. The same paper is glad to learn that a train running between Gobardanga and Machlandpur in Khulna was saved from sure destruction by the courage and dutiful conduct of a poor fisherman who stood in front of the running train and attracted the attention of the driver by waving his cloth. The driver was compelled to stop his train and was thankful to receive the information from the fisherman that the bridge on the Jamuna, on which the train was to pass in another minute, had been carried off by the floods in that river. Thus the train and the passengers, of whom a large number happened to be in the different carriages, were saved by an act of Providence. The writer suggests that the public and the Railway Company should recognise the services of the fisherman by granting him a handsome reward. Its contemporary of the *Utkaldipika* [Cuttack] of the 20th October is of the same opinion.

The fisherman who saved the train.

SAMBALPUR
HITAISHINI,

53. Alluding to the success of a Company established at Benares for the manufacture of umbrellas, the *Utkaldipika* [Cuttack] of the 20th October points out that the Company, consisting as it does of Indians, deserves every encouragement. All Indians should make it a point to use these umbrellas, that can be improved in the course of time. The writer exhorts the Indians to establish similar manufacturing factories in other parts of India and meet the local demand for umbrellas, which is not inconsiderable.

A Native Umbrella Company.

UTKALDIPIKA,
Oct. 20th, 1900.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 3rd November, 1900.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint, horizontal lines and a dark, irregular shadow along the left edge, suggesting it is part of a bound volume. There is no text or other markings on the page.